

Hebrew



By Shomit Sirohi

I. Simple Hebrew Customs - the General Picture of Kabbalah

The music playing starts "tune it into colour" and they talk and rock out.

What then is a prophecy - Ilaan argues then in Hebrew also Arabic - he gets off his room, walks downstairs and is speaking about the story "in cinema" which means to put a hand out, jazz it, rock around it and and free it. Just that sign means prophecy - in one sense it means we can be in fact panting, and in anxiety and all that - in a sense going to hospital for a simple case of distress - but then it makes more sense - in Arabic - announcing infinity - just being poetic - that illusion in others causing a distress in me - we are all moving people.

In a certain sense Mohammad was travelling like this, in a night so fresh.

In fact Hebrew - a opera and theatre piece was about Ilaan writing to Marx and music, even photographic cinema on the question of in fact Cultural Revolution and Dibendoff which then is also a simple Hegel music piece on the crazy woman and her doctor theory of a party which then articulates other Jewish people some Christian people and women performing their Greek swing theory which then is the drama of Jewish health called Aleph and Alif series - which develops a syntactical progress of difficult lives being freed in materialism of a parallelism - to in fact a point in life when Ilaan just ran to help a woman free herself and was busy in Kabbalistic dancing in the 19th century in fact with Black people - this story then is one sequence of Aleph - which is called why in fact Ilaan writes on dancing so much - why he prefers the axiomatic removal of the impure process of ill-health from his dialectical process of working on music and Marx - because in fact it is a hallucination on drugs - remark one - when we cannot listen to Tonal music in fact there is a crisis in man's behaviour - and that is called the crisis period in the irrelevance of Jazz - that busy working on music is what I live for and it cures.

Hebrew custom means to do it intellectually – but also in Jewish speeches, lectures and recordings which are made as what is called – the line matches – Jewish Hebrew customs then – and perhaps only when we hit the Hebrew note.

- II. Buddhist metaphysics – Perception tricks in Dibendoff manners perhaps then, women that keep saying ‘Tu que’.

Develop for me that poem – that in fact a young man is writing and proving things called just experience at its highest in a process of music. What does it mean to you – what you are saying – alight.

- III. Jewish Experiences

So in fact a simple detail, which is about the wallet, which becomes an economic plan. Another detail, like ear-rings and beads becomes a trope on fashion. Another detail, on clothing and style becomes a theory of performance for philosophy. In fact then another theory of economic forms – becomes a detail on the process of shops – ships become then a metaphor of travelling, which becomes the simple meaning of hanging out on beaches.

A number of diagonalisations to the singular universal then which means in one sense – a man is reading a novel, and this becomes in one sense a Jewish experience that he understood black rights through it. That then shifts to the next novel, which was about revolts and history – in Soviet Union, that ten days that mattered to history, which can be in another sense a woman reading Franz Kafka as in fact a Czech story which is transposed to the plan for Israel – all about literature theory guiding it.

Dances develop the theory of Werkmeister Harmoniac and then that becomes a theme of heroism, which then cuts across to people running in a cathedral to enact freedom, which becomes – in fact black women developing a dance in a room which is about freedom.

Ilaan is busy smoking and developing Marx as a poet of Judaism – that in fact the Jewish news is about a thrilling Messianic event in a room on Dibendoff – high on Profane Illuminations of course that it gives on a simple film theory developing the meaning of Hebrew complexity in Kabbalah – which is simply a distress called parties we all are celebrating in our lives.

Ilaan is reading Marx, and developing a Jewish question – that in fact at one angle of an image called high images for cinema then is the Marxist point – that in fact in seriousness then this point developed Dibendoff cuts, and angles and complexities at another level Jewish freedoms in literature and finally also Messianic things like a freedom to live freely which is then at one point – Poincare – which means daily life proves it all but also with in fact a alignment here to Judaism being free – which cuts to a point in a girl’s life which is free which all means we are Incontinent dancers which means at another level – Lost Highway usually after this process I am driver in.

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- I. Dibendoff

The most brilliant comment or commentary on Judaism, happens to be Scholem who argues chess at all times – like the movement of ballet with chess then is a spiritual complexity which then develops a defensive group of people who are then by a movement of perhaps intellectual type victorious as one argues for a personal conjuncture. All Jewish things are personal conjunctures made into theological forms and is also then in fact a Israel culture.

Dibendoff is the suggestion from Ilaan. Borges is busy reading out a parable – A Jewish man is reading music to free the people of Israel – he depicts the meaning being Jewish he does not know – that we are in fact following a rational kernel to Marx and in fact Marx as in fact a joker who is busy proving here that this process cuts into several lines of Kabbalah – at one level cursive goes better, at another level music goes better – all of this because of the point – a Jewish experience developed here – you see.

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Dibendoff means – three things – first a cut, on Spinoza – then in fact a cut on practical Cubism in the sense of Cultural Revolution, and then finally the angles, and complex angles of the matter – Sirohi gives another diamond Islam argues to the Jewish people in his crisis – to tell the Prophecy of their permanent revolution.

II. Lectur forcing

To triangulate Kabbalah in one presentation meaning a spiritual synthesis to help people which is also though a fused group to liberate which then becomes in a second meaning practical Dibendoff cuts and then from it the process of a Line and finally just that – it is a line drawn on a board which then describes – a Jewish line which means in fact it is a line that is all – in that line one convolutes and develops convolutes, one can say – in a genius comment it makes us genius this process and frees up the Jewish process – one word for convoluted Aleph behaviour is in fact practical agitation – but also in fact Jewish health – which means in fact to complexly analyse the line – with now Dibendoff added.

What then is a prophecy – Ilaan argues then in Hebrew also Arabic – he gets off his room, walks downstairs and is speaking about the story “in cinema” which means to put a hand out, jazz it, rock around it and and free it. Just that sign means prophecy – in one sense it means we can be in fact panting, and in anxiety and all that – in a sense going to hospital for a simple case of distress – but then it makes more sense – in Arabic – announcing infinity – just being poetic – that illusion in others causing a distress in me – we are all moving people.

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Hebrew custom means to do it intellectually – but also in Jewish speeches, lectures and recordings which are made as what is called – the line matches – Jewish Hebrew customs then – and perhaps only when we hit the Hebrew note.

III. Dibendoff with the Line

Earlier Ilaan gifted the Jewish people with a line and its arc which was complex he meant in Dibendoff cuts, which is made in essays - he means - but then he argues in the present diamond he gifts the Jewish people - one develops practical cubism on the line based on cinema of Jewish experiences - now my judgement is clearer.

II. Dibendoff

- IV. I meant an imaging power of a Kabbalistic process actually. I meant just find a number of spheres and image them, and that is a Dibendoff cut. Which means then in Sirohi - to draw a line, image it in cinema - only an image, just an image which is photographic and then cut it. Angle it, as it is said. Now develop a Jewish experience - and if one is brilliant free it up for spiritual freedoms - which are the realization that we are - Hebrew and free. Dibendoff

The most brilliant comment or commentary on Judaism, happens to be Scholem who argues chess at all times - like the movement of ballet with chess then is a spiritual complexity which then develops a defensive group of people who are then by a movement of perhaps intellectual type victorious as one argues for a personal conjuncture. All Jewish things are personal conjunctures made into theological forms and is also then in fact a Israel culture.

Dibendoff is the suggestion from Ilaan- Belano is busy arguing in section I of Mardera it is actually like Lorcani which means archaic stuff, you get that, Lorcani and Mardaranete was busy reading like Ilaan to improve his health and that is all he could do, like a proof came out of it, that's what it means. It was for that Ilaan rejoiced. that one can also follow more Jewish experiences, all through in fact in the sense of music, and choir, and Jewish music in fact to guide one through the personal conjuncture of Jewish fact of life as they admit to him on his difficult condition of imbibition actually.

Dibendoff means - three things - first a cut, on Spinoza - then in fact a cut on practical Cubism in the sense of Cultural Revolution, and then finally the angles, and complex angles of the matter - Ilaan is busy reading pictures in Quranic forms of women, it gives another diamond Islam argues to the Jewish people in his crisis - to tell the Prophecy of their permanent revolution.

- I. Buddhist metaphysics - Perception tricks in Dibendoff manners perhaps then, women that keep saying 'Tu que'.

Develop for me that poem - that in fact a young man is writing and proving things called just experience at its highest in a process of music. What does it mean to you - what you are saying - alright.

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To triangulate Kabbalah in one presentation meaning a spiritual synthesis to help people which is also though a fused group to liberate which then becomes in a second meaning practical Dibendoff cuts and then from it the process of a Line and finally just that - it is a line drawn on a board which then describes - a Jewish line which means in fact it is a line that is all - in that line one convolutes and develops convolutes, one can say - in a genius comment it makes us genius this process and frees up the Jewish process - one word for convoluted Aleph behaviour is in fact practical agitation - but also in fact Jewish health - which means in fact to complexly analyse the line - with now Dibendoff added.

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III. Jewish customs

To fold the clothes and give it to a tailor, and then get it back for someone else is a Jewish custom. Like that to write essays, in perfect manners is also Jewish custom – tradition is intellectual and manual labour in Hebrew senses at all times – to judge a ship, in the Greek period in construction and to corroborate that to experience is then Jewish custom – to articulate the problem of in fact spectacles and their formalism for the process of in fact imaging cinema is then Jewish cinema, all of this is then complexly about inventions – an invention is glass and art which produces an image on the formalism of in fact a painting simply that is abstract art. In fact Hebrew – a opera and theatre piece was about Ilaan writing to Marx and music, even photographic cinema on the question of in fact Cultural Revolution and Dibendoff which then is also a simple Hegel music piece on the crazy woman and her doctor theory of a party which then articulates other Jewish people some Christian people and women performing their Greek swing theory which then is the drama of Jewish health called Aleph and Alif series – which develops a syntactical progress of difficult lives being freed in materialism of a parallelism – to in fact a point in life when Ilaan just ran to help a woman free herself and was busy in Kabbalistic dancing in the 19th century in fact with Black people – this story then is one sequence of Aleph – which is called why in fact Ilaan writes on dancing so much – why he prefers the axiomatic removal of the impure process of ill-health from his dialectical process of working on music and Marx – because in fact it is a hallucination on drugs – remark one – when we cannot listen to Tonal music in fact there is a crisis in man's behaviour – and that is called the crisis period in the irrelevance of Jazz – that busy working on music is what I live for and it cures.

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It meaning is then divined in the art's naïve or complex process and its intellectual Hebrew meaning – which means that in fact the stroke made in a complex way then means to intellectual tradition – that it is a convoluted path to freedom – which frees up in Dibendoff cuts as in fact a woman getting killed nearly which is now the process imaged then as faint images of in fact a person who is busy curating his room with perhaps capital which is then wealth that is private wealth as well, which is busy in curation.

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Dibendoff is the suggestion from Ilaan – that one can also follow more Jewish experiences, all through in fact in the sense of music, and choir, and Jewish music in fact to guide one through the personal conjuncture of Jewish fact of life as they admit to him on his difficult condition of imbibition actually.

What then is a prophecy – Ilaan argues then in Hebrew also Arabic – he gets off his room, walks downstairs and is speaking about the story “in cinema” which means to put a hand out, jazz it, rock around it and and free it. Just that sign means prophecy – in one sense it means we can be in fact panting, and in anxiety and all that – in a sense going to hospital for a simple case of distress – but then it makes more sense – in Arabic – announcing infinity – just being poetic – that illusion in others causing a distress in me – we are all moving people.

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II. Lectur forcing

To triangulate Kabbalah in one presentation meaning a spiritual synthesis to help people which is also though a fused group to liberate which then becomes in a second meaning practical Dibandoff cuts and then from it the process of a Line and finally just that – it is a line drawn on a board which then describes – a Jewish line which means in fact it is a line that is all – in that line one convolutes and develops convolutes, one can say – in a genius comment it makes us genius this process and frees up the Jewish process – one word for convoluted Aleph behaviour is in fact practical agitation – but also in fact Jewish health – which means in fact to complexly analyse the line – with now Dibandoff added.

III. Dibandoff with the Line

Earlier Ilaan is busy in Dibandoff type imaginations of the opera and was meeting people in fact in stylish opera acting. He gifted the Jewish people with a line and its arc which was complex he meant in Dibandoff cuts, which is made in essays – he means – but then he argues in the present diamond he gifts the Jewish people – one develops practical cubism on the line based on cinema of Jewish experiences – now my judgement is clearer.

I. Buddhist metaphysics – Perception tricks in Dibandoff manners perhaps then, women that keep saying ‘Tu que’.

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II. Kabbalahs then in Complex Manners

I. From the Wallet theory – Daily Life in Jewish Hebrew Intellectual Manners then develops the materialist meaning of Kabbalah – You see Professor Inarto argues – that in fact there is a intellectual mannerism in labour which is then its whole materialism but it is afteral spiritual the point.

From in fact the wallet – to in fact the room and its Torah logic to in fact chess games, and even games which are well done like a simple hopscotch then – why not then find simple Hebrew – that simple process Professor Inarto meant, – when it is getting hard and violent for us – it is because in fact the process was revolting people – agitating people in the context of a game – we have complaints of history, even architecture, and spandrels in the sense of pure questions as well – all of this is insurrection and in fact all that beauty, all that violence of finally the revolt winning.

II. Marder (A Hebrew story)

Marder is simple – so is life– it means that a woman was dancing with a man who was a Prophet following Jewish custom and explaining to her life, spiritual life. Professor Inarto comments on the complex elliptical lines articulated to the main line which then is intersectional as Cultural Revolution in fact – where distress is simply solved as realizing its spirituality he means – he’ll point out – that point there in that intersection – where I am with you and I am with Zionists is called Messianic, it also means the next day you are free. Women dancing, and drunk on rum and coke and a lot of this stuff – complex stuff – that elipses and a line in pure fiction – that is Marder. In Jewish traditions.

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Christ in fact is first drinking, then hung-over then recovered and then congealed and finally free. It is just that Christ who lived it - it can be on another day Mohammad who is busy in fact walking with women and developing a parable that he is going to die, in anxiety on a poisoning incident and suffering and recovering - this though is a desert parable, which means how will I escape death - Ilaan just acts out instead the process as definelty what is called a Jewish parable - why cannot we just enter the door as Al-Mutasim wants - it has to be well read, and then we answer the question - one has to as it were perform a miracle. And then ballet.

Part II

IV. Dibendoff

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- III. Dibendoff with the Line

Earlier Isiah was on television, and gifted the Jewish people with a line and its arc which was complex he meant in Dibendoff cuts, which is made in essays – he means – but then he argues in the present diamond he gifts the Jewish people – one develops practical cubism on the line based on cinema of Jewish experiences – now my judgement is clearer.

- VI. Dibendoff with the Line

Earlier Isikiel and Isiah were following boat construction and even the production of Jerusalem Bible and gifted the Jewish people with a line and its arc which was complex he meant in Dibendoff cuts, which is made in essays – he means – but then he argues in the present diamond he gifts the Jewish people – one develops practical cubism on the line based on cinema of Jewish experiences – now my judgement is clearer.